

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals, Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and kindred crimes—the application of Christian principles to all the relations, duties, business arrangements, and aims of life;—to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the Divine promise; our panoply, the whole armor of God.

Editors friendly, please copy, or notice.

Way-marks in the Moral War with Slavery.

BY REV. HENRY T. CHEEVER.

No. V.

It were no easy thing in these *Way-marks*, to estimate the vast influence of the American Board, in preventing the American Churches from adopting a thoroughly anti-slavery policy, and in retarding the march of emancipation. A signal opportunity of putting itself right, on a question of such great moment, and of giving dignity and strength to the anti-slavery movement in the Churches that made up its constituency, was deliberately lost, when, in 1845, this great representative body, concentrating in itself a greater moral power than perhaps any other Christian Association in America, refused, at the close of its session in Brooklyn, to adopt the following amendment to the report on slavery:

"And finally, in accordance with, and in reply to, the memorials submitted to it from Worcester county and elsewhere at its present meeting, the Board deem it right and proper to say, that its funds cannot and will not be expended in maintaining slaveholding missionaries, or building up slaveholding churches; that in carrying out the general principles laid down in the first part of the foregoing Report, in their practical application to the question of receiving slaveholders to, and retaining them in, the missionary churches, the Board will expect its missionaries and churches to treat slaveholding, in the matter of instruction, admonition and discipline, in the same manner as they should and would treat drunkenness, gaming, falsehood, bigamy, idolatry, and the like; and that whenever and wherever it shall appear that the missionaries and the churches, in the exercise of their appropriate liberty, do not do so, it will be the duty of this Board, in the exercise of its liberty to dissolve farther connection with them."

The adoption of this would have been a clear and satisfactory testimony against the sin of slaveholding, which would have probably been endorsed and re-affirmed by most of the churches in sympathy with the Board, and would have carried the Northern Christian mind, fully and unmistakably against slavery. But it was rejected, and mainly upon the ground urged by leading Divines of New-England that although slavery might be a wrong, and judged by the eternal standard of right, a great wrong, yet it did not follow that every man who sustained the relation of slaveholder, was guilty of the wrong; that we were to distinguish between organic sins and individual sins, between a social sin, and a personal sin; between an *objective* wrong, which is always and unchangeably wrong, and a *subjective* wrong, which is to be measured entirely by the circumstances of the individual committing it; it did not follow that an abstract wrong, like slavery, was always a concrete sin, in the act of slaveholding; and slaveholding could not, therefore, be treated in the Church, or at our missionary Stations, like drunkenness, gaming, falsehood, bigamy, idolatry, and the like.

The impartial judgment of another age will decide—if indeed such be not the decision of the present—that counsel was then darkened by words without knowledge, and that unreal distinctions were made, without a difference, in order to shield from condemnation as sin, before such a grave and learned body, the practice and the fact. Thus practically shielded from condemnation, slavery continued in the Cherokee and Choctaw Churches, under the patronage of the American Board! The false philosophy and sophistical reasoning prevalent at this meeting, now fifteen years ago, were imbibed by a great part of the ministry and Churches, in connection with the Board. The first principle for which *The Principia* so wisely contends, were ignored. The plea of utility, the policy of expediency, and the tactics of compromise, were adopted. The sorcery of slavery was, for awhile, quite successful, and this was the end of progress, anti-slavery-wise, in the Churches of New England, up to the year 1854.

At the meeting of the Board that year, in Hartford, the *Treat Letter* to the members of the Choctaw mission, was so adopted, through an outside pressure, as the sense of that Body, that it was virtually an anti-slavery triumph; and it was taken on all sides as the testimony of the Board against slavery. The comment of the *N. Y. Observer*—then, as ever since, *Primus inter pares* as the apologist of slavery, and maligner of abolition—upon the Resolutions which endorsed the *Treat Letter*, was this:

"To interpret these resolutions requires no extraordinary sagacity. They imply and are meant to imply 1st, that abolitionism is an essential ingredient of the Gospel—2d, that the Gospel can not be fully preached anywhere but in accordance with its principles, and 3d, that if the missionaries among the Choctaws are not permitted to teach and to preach it to its fullest extent, they are to teach and to preach nothing else."

The comments of the *Independent* upon the same, were these:

The action of the Board now fully endorses the principles of Mr. Treat's letter of 1848, which every Christian anti-slavery man must acknowledge to be satisfactory on the treatment of slavery by the missionaries of the Board.

2. It refuses to cooperate with a system of education based upon distinctions of color and position, and denying to slaves and their children the knowledge of the Word of God.

3. It proclaims the Higher Law of Christ in opposition to all anti-Christian legislation, and the duty of preaching the Gospel to all persons, and of applying it to all phases of human character and conduct.

This action covers the whole ground of duty for the Board in relation to slavery. Henceforth there can arise no question of principle between the Board and the anti-slavery sentiment of the Christian public. The only possible question will be one of fact and of fidelity in the carrying out of these instructions; a personal question between the Prudential Committee and the Missionaries, and not a question of principle between the Board and any rational opponent of slavery.

It was universally conceded, that, by the tenor of those instructions, the Missionaries of the Board were now so to instruct slaveholding converts, in regard to a system which the Board have declared to be contrary to the principles of the Gospel, that they should abandon it; and the hope was expressed therein, in so many words, "that those Churches might soon be freed from all participation in a system that is so contrary to the spirit of the Gospel, and so regardless of the rights of man." Should those instructions be faithfully carried out, it was felt that Christian abolitionists would have no more to do with slavery in the American Board.

But how barren was the victory thus achieved, although magnified at the time, "as in the highest degree cheering to the friends of freedom and a true Gospel!" It now appears under the handwriting of the Senior Secretary of the American Board, in a late letter to the *New York Observer*.

"That no positive instructions have been given to those

Missionaries, on the matters under consideration, and that therefore they had not disobeyed instructions."

And in a later letter to the same paper, (Oct 21,) he says in explanation of the vote in 1854, endorsing the *Treat Letter* of instructions;

"The subsequent action of the Board, no doubt, gave weight to the opinions, but was not in a form to impart to them the force of positive legislation."

"We are thus assured," says the *Chicago Herald*, on this high individual authority, "that the pro-slavery policy, which has prevailed in this mission, was unchecked to the last, except by counter 'opinions,' which the Missionaries were at liberty to disregard. Consequently the resolution of confidence in the Committee, passed by the Board, so far as it commended the wisdom and fidelity of the Prudential Committee in 'directing the Missionaries among the Choctaws,' was founded on misapprehension; and the Board's endorsement of the *Treat Letter*, six years after its publication, has been for the remaining five years, nearly stultified."

The Committee proposed and voted a discontinuance of the mission, and the Board confirmed the act, not on the ground that it was wrong to sustain slaveholding churches, and not from opposition to chattel-slavery, but because the connection of the mission with slavery embarrassed the operations of the Board, and diminished its receipts. These were the assigned reasons. Those mission-churches, embracing slaveholders and slaves together—the former free to buy and sell the latter—stand uncondemned, as they did before the relation was sundered; and the Board having refrained, while this lasted, from uttering a sentence of disapprobation, in its parting resolutions lauds the missionaries and their labors, as though they had fully carried out its wishes, in terms so strong and unqualified, as to react and reflect upon the Board for refusing to employ the same men longer in the same service."

"Resolved, That this Board entertain feelings of the highest respect, confidence, and affection, for the devoted men connected with this mission, and cordially and gratefully appreciate their self-denying and faithful labors which have been signally blessed of God, to the temporal and spiritual welfare of the Choctaw nation, and most earnestly desire that larger fruits of these years of toil may cheer them in the future prosecution of their benevolent and Christian enterprise."

All this is affirmed, and not the slightest exception is taken, nor even an allusion made, to the fatal policy of connivance and complicity with sin, which had fastened such an ulcer on the missions, and now necessitated an amputation.

Two of the oldest members of the abandoned Mission are moreover recommended to a pension for life, one of whom, when a slaveholding convert among the Choctaws, called upon him as his religious teacher, and said that he felt the inconsistency between holding slaves and belonging to the Church, and asked him what he should do—immediately handed the conscience-smitten convert a tract entitled, **AN ARGUMENT FOR THE DIVINE RIGHT OF SLAVERY!**

* The *Chicago Congregational Herald*, while approving the relinquishment of this mission, says, "It is not so much the loss of the mission we deplore. Our deeper regret is, that such a mission should sink under such a cloud. Had it been manned and conducted on a different basis, our reflections would be widely different. The principles which should regulate the conduct of missions, are to be enunciated by the Board, and the fact cannot be disguised, that by reason of its neglect to utter a true and timely declaration and take a faithful stand on this question, the Board has just bequeathed to its successors among the Choctaw Indians, a slaveholding Christianity. This is a sad and sombre fact, and in the annals of Protestant Missions, a shadow will ever rest on the page which records it. Churches in which, by the confession of the missionaries, 'it is impossible to make it a general rule that the separation of parents and children, by sale or purchase, shall be regarded as a disciplinable offence,' have been sustained for years by missionary contributions and now pass from under the fostering care of the Board, without a word of protest against their complicity with slavery. During their connection with the Board, slaveholders, who under the holiest domestic ties, have been recognized as church members in good and regular standing, without a word from the Committee to the churches demanding the discipline of such offenders, as a condition of their receiving pecuniary aid—the position, in effect, which has rallied to the American Home Missionary Society, a warm confidence and support."

Cassius M. Clay on the Slavery Question.

We have already shown, from his own words, the position of CASSIUS M. CLAY, "the gallant Kentuckian" toward "Radical Abolitionists" including "the Kentucky exiles" and have found that his championship of the cause of freedom, as against the aggressions of the Slave power, does not go to the extent of demanding for them, the security of their persons and the protection of their homes, in their peaceful exercise of freedom of speech and of the press, on the subject of slavery. He is "the sworn enemy of mobs" and will protect himself and his partisans, but not the "Radical Abolitionists." He is "the sworn enemy of mobs," but is "willing to see" the "Radical Abolitionists" "removed by law," if the Pro-slavery "majority will pass a law to meet the case."

Such being Mr. Clay's position in respect to his white fellow-citizens of Kentucky, his associates, in times past, in efforts against slavery, who differ from him now, in saying that "there is no law for slavery" (as he, himself said, July 4, 1854, at Chicago;) as "pure men as he ever knew," and actuated by "the highest love of Christian charity," it is natural to inquire into the position of Mr. Clay, in respect to the slaves, the abolition of slavery, and the slavery question in general.

Here, again, we are enabled to give the position of Mr. Clay, in his own words. His "Speech before the Young Men's Republican Union, at the Cooper Institute, New York, lies before us, in the columns of the New York Daily Tribune, of Feb. 16." On comparison we find it nearly a repetition of his Speech at Frankfort, Kentucky, from the Capitol steps, Jan. 10, except that his account of the Madison County mobs, the expulsion of Mr. Fee and the other missionaries, and Mr. Clay's position in respect to these transactions, was very properly and prudently omitted. Good taste, as well as good policy, forbade a repetition, at this point, and in this latitude, of his speech in Kentucky.

One great end of his speech, was to vindicate the Republican party against the "calumnies" of its Democratic enemies, which are thus stated, as recently adduced by Vice-President Breckenridge.

INDICTMENT AGAINST THE REPUBLICANS.

"The Democratic party makes against us, through the Vice-President of the United States, ten formal allegations. He says:

"I charge that the present and ulterior purposes of the Republican party are:

"To introduce the doctrine of negro equality into American politics, and to make it the ground of positive legislation, hostile to the Southern States;

"To exclude the slave property of the South from all territory now in the Union, or which hereafter may be acquired;

"To prevent the admission, in any latitude, of another slaveholding State;

"To repeal the Fugitive Slave law, and practically refuse to obey the Constitution on that subject;

"To refuse to prevent or punish, by State action, the spoliation of slave property, but on the contrary, to make it a criminal offense in their citizens to obey the laws of the Union, in so far as they protect property in African slaves;

"To abolish slavery in the District of Columbia;

"To abolish it in the forts, dockyards, arsenals, and other places in the South, where Congress has exclusive jurisdiction;

"To abolish the international and coastwise trade;

"To limit, harass, and frown upon the institution in every mode of political action, and by every form of public opinion;

"And finally, by the Executive, by Congress, by the postal service, the press, and in all other accessible modes, to agitate without ceasing, until the Southern States, without sympathy or brotherhood in the Union, worn down by the unequal struggle, shall be compelled to surrender ignominiously and emancipate their slaves."

We notice that the charge of seeking the abolition of slavery, in the slave States, by the direct action of the Federal Government, in any of its departments, is not among the "calumnies" of the Vice-President. And we may well ask, what is there, on the list of these indictments, that the Republican party should not be forward to avow, bating the slang phraseology about "hostility to the Southern States," disobedience to the Constitution, as expounded by the slaveholders, &c.?

But, says Mr. Clay:

"First of all, I appeal to the country and history. Standing here upon our recorded action, and the integrity of our previous character, I plead not guilty of the charges; not

guilty on every count except one—to that I plead guilty.

NEGRO EQUALITY SET AT REST.

First, we are not guilty of the purpose to introduce the doctrine of negro equality into American politics, and to make it the ground of positive legislation, hostile to the Southern States.

We did not want any such subject introduced into politics. Why? Because there was already odium enough attached to us, as being the defenders of the rights of the negro against the white man. We were called already "negro-lovers," and it was not to our interest to get up an issue of this kind, if we desired so to do."

A decent self-respect, and a regard for the honor of his party should have preserved "the gallant Kentuckian" from so craven an avowal as this. He goes on to allege that the Democratic party got up the Dred Scott decision on purpose to introduce into politics, that dreaded negro question. He expresses his dissent from that decision to this extent, that free negroes though not fully citizens, should have the right to sue and be sued. But he is careful to add:

"In passing, allow me to say that we make no issue with the Supreme Court on that subject. We acknowledge the Supreme Court decision to be the law of the land, and deny the allegation that we intend illegally and factiously to resist the decision of that Court, and force a kind of citizenship upon the country with which we have nothing to do. So far, then, for the Dred Scott decision."

POWER OF CONGRESS OVER THE TERRITORIES.

This, we understand, covers the second charge of the Vice-President, viz: "to exclude slave property from the Territories." To this charge, it is, if we understand him, that Mr. Clay professes to "plead guilty." He argues, as Republicans, in 1856 were wont to do, that Congress has constitutional power to prohibit slavery in the Territories. But, lest this should incur too much "odium" Mr. Clay proceeds to introduce a modification of the doctrine, which is, that Congress has power, at its discretion, either to prohibit, or to establish slavery in the Territories, as it pleases! Hear him.

"I always believed, until I read the opinion of Justice Curtis, with the old Free-Soil party, that, under the Constitution of the United States, you could not establish slavery in any Territory. I do now confess that, after reading the decision of Justice Curtis, that it was so clear, and the argument so irresistible, that they could practice legislation in either way, that I was bound to acknowledge that the power to prohibit, also carried with it the power to establish, and the converse, that the power to establish slavery also gave the power to prohibit it. I therefore yielded up my old opinion (I know not what others may do), because in this dicta of Justice Curtis, if Congress has power simply because there is no limit put upon it, it has power on either side; that is, it has omnipotent sovereign power, although this is a Government in general of limited powers, inasmuch as the Constitution does not limit Congress in establishing or abolishing slavery. The power is not denied by the Constitution, therefore it has it."

The sentiment, the ethics, the statesmanship, the jurisprudence, and the logic, of the preceding paragraph, challenge almost equally, our admiration.

The Government has constitutional authority to protect its subjects from enslavement, and this authority "carries with it" the "converse," the power to enslave them! By the same mode of reasoning, Government, because it has power to punish the crime of murder, has equal power to authorize murder! The liberties of the people of the Territories will be in safe keeping when Mr. Clay comes to be President! But this change of opinion in Mr. Clay, is easily accounted for. It came, as his account shows us, from his having espoused the doctrine of Congressional control over the Territories, on the false foundation of "the Old Free-Soil party" namely, that the power of Congress, in the case, arose, solely from the proprietorship of the Territories, not from the nature of Civil Government itself, as recognized in the Declaration of Independence, and the Preamble of the Constitution. "The Old Free-Soil party" could not afford to do this, as it would involve the power "to establish justice and secure the blessings of liberty" to "ourselves and our posterity" throughout the whole country, and "there was already odium enough attached" to the party without introducing that.

And so, as the "Radical Abolitionists" predicted, the "Free-Soil" platform has become "old" and decayed. We quote again:

THE ADMISSION OF SLAVE STATES.

"Another charge made, is, that we purpose 'to prevent the admission in any latitude, of another slaveholding State.' I deny that this is the platform of the Republican party, as made up in 1856, or as it is to be made up in 1860, and if

you will allow me I will refer to the record. I cannot read all of the platform, but I give you my word there is no such clause in it. I will read one clause:

"Resolved, That with our Republican Fathers, we hold it to be a self-evident truth, that all men are endowed with the inalienable right to life, liberty, and the pursuit of happiness, and that the primary object and ulterior design of our Federal Government was to secure these rights to all persons under its exclusive jurisdiction." [mark me now that does not apply to States]; "that our Republican Fathers, when they had abolished Slavery in all our National Territory, ordained that no person should be deprived of life, liberty or property, without due process of law; it becomes our duty to maintain this provision of the Constitution against all attempts to violate it for the purpose of establishing Slavery in any Territory of the United States, while the present Constitution shall be maintained."

In that part of the platform, I have said, I believe we are in error. For that reason, in the call of the present Convention, we leave out all that which has reference to the last sentence which I read. I will read that call to you.

"A National Republican Convention will meet at Chicago, on Wednesday, the 13th day of June next, at 12 o'clock noon, for the nomination of candidates to be supported for President and Vice-President at the next election."

"The Republican electors of the several States, the members of the People's Party of Pennsylvania, and of the Opposition Party of New Jersey, and all others who are willing to cooperate with them in support of the candidates which shall there be nominated, and who are opposed to the policy of the present Administration, to Federal corruption and usurpation, and to the extension of Slavery into the Territories, to the new and dangerous political doctrine that the Constitution, of its own force, carries Slavery into all the Territories of the United States, to the opening of the African slave-trade, to an inequality of rights among citizens; and who are in favor of the immediate admission of Kansas into the Union, under the Constitution recently adopted by its people, of restoring the Federal Constitution to a system of rigid economy, and to the principles of Washington and Jefferson, of maintaining inviolate the rights of the States, and defending the soil of every State and Territory from lawless invasion, and of preserving the integrity of this Union and the Supremacy of the Constitution and laws passed in pursuance thereof against the conspiracy of the leaders of a sectional party to resist the majority principle as established in this Government, even at the expense of its existence, are invited to send from each State two delegates from every Congressional District, and four Delegates at large to the Convention."

To prevent the extension of Slavery into the Territories There is the matter at issue.

Gentlemen, neither in the platform of 1856, nor in the call of the Convention of 1860, is there any such clause as that the Vice-President alleges, that no more Slave States shall be admitted into the Union—there is nothing of it. It is not a true allegation, and I appeal to the record. I appeal from the inferences and allegations of the Vice-President of the United States, to the country, upon that subject."

And so, the party relied upon to prevent the extension of slavery, has tapered down to this; *New States are to be admitted with or without slavery. And slavery may be either prohibited or established in the Territories, as a majority of Congress, for the time being may determine.* This differs from the platform of Senator Douglass, in one thing. Mr. Douglass refers the question of slavery, or freedom in the Territories, to the Supreme Court, whereas Mr. Clay refers it to Congress.

WHAT OF THE FUGITIVE SLAVE LAW?

"The fourth charge is that we propose to repeal the Fugitive slave law, and practically refuse to obey the Constitution on that subject. I do not deny that in some of the States there has been an effort made of that kind, but I utterly deny that there is any such clause in the platform of 1856, or the call of 1860. Without dwelling further upon that, I pass it by, saying that I do not care to avow that I stand on that subject with Daniel Webster, the man whom of all others in the country, we have styled the expounder of the Constitution—certainly upon Constitutional law the highest authority in this country or any other. Mr. Webster, although he was over persuaded, flattered with the idea that he would get Southern support by yielding his true-born opinion, said what, in his speech, of the 7th of March? He said, 'that this was a power that belonged not to Congress, but to the several States.' That is my belief; but the Republican party, desirous of harmony, yielded it, and struck it out of our platform in 1856, and do not intend to incorporate it in the platform of 1860."

Mr. Clay, here, "lets the cat out of the bag." The Republican party did not, and does not intend to repeal the Fugitive Slave Bill. Here we have the secret, why effective Personal Liberty bills cannot be readily passed by Republican Legislatures. If they could not even come up to Daniel Webster's low ground, namely, that Congress had nothing to do with the subject, because the duty of returning fugitive slaves devolved on the States, (for this was his

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sentiment), how could they be expected to prevent the rendition of fugitives?

The success of the Republican party, according to Mr. Clay, is not to give us a single free State in the Union! The worst part of the Slave Code is still to remain extended over the non-slaveholding States.

The remaining "calumnies" of the Vice-President are summarily disposed of, as follows:

OTHER CHARGES REFERRED TO.

"To refuse to prevent or punish by State action the spoliation of slave property, but, on the contrary, to make it a criminal offense in their citizens to obey the laws of the Union in so far as they protect property in African slaves." Gentlemen, don't tell them in our call that we go for protecting the rights of all the States, and, so far from hindering them in the return of their property, that we pledge ourselves as a party to defend them against your State, or my State, and every State, or against foreign invasion. Of course, if we are honest in one purpose, we are honest in the other, and we cannot be honest in that avowal, if we are dishonest in the first imputation.

"To abolish Slavery in the District of Columbia." I need not read our platform again, but I defy any man to find any such clause in it.

"To abolish it in the forts, arsenals, dock-yards, and other places in the South where Congress has exclusive jurisdiction." There is no such clause as that in the platform of 1856, or the call of 1860.

"To abolish the internal and coastwise trade." There is no such clause as that, in either.

"To limit, harass, and frown upon the institution in every mode of political action, and by every form of public opinion." We make a directly opposite avowal. So far from that, we not only are compelled by the necessity of the case, but we propose, in carrying out in good faith this associated brotherhood of confederated States, not to take Emancipationists alone upon our platform, not simply to appoint them to offices, but we propose and invite slaveholders to act in conjunction with us, and to assist us in carrying out the Government, which we shall in all probability so soon control. How can this be true? How can we then intend to harass the institution by every mode of political action? Why, gentlemen, the thing is impossible in the nature of things, and unless you have proof that we are dishonest, there is no believing that we can, or desire to, monopolize all the offices in the country. We invoke that power of "public opinion, which cannot but by annihilation die," to this and all good causes. Not we, but those who are deaf to its divine admonitions, must suffer the penalty of defiance.

I stand where the Republican party stand—by the old Henry Clay Whig ground against the extension of Slavery."

"Against the extension of slavery!" How did Henry Clay go against the extension of slavery? And how does Cassius M. Clay go against it? Let the preceding extracts from his declarations testify.

The trouble with this defence of the Republican party against the "calumnies" of the slavery party, is just this. If accredited, it proves the Republican party utterly incapable of grappling with the momentous issues presented by the slave power, and unworthy the confidence of the friends of freedom.

But Mr. Clay's accusations, as we deem them, can we call them "calumnies"? against the Republican party, do not end here. He gratuitously adds the following.

ABOUT INSURRECTIONS.

While upon this subject, allow me to say a word upon the subject of insurrections. I believe I have made more speeches in vindication of the Republican party, than any man in the United States, North or South. I believe from my correspondence with individuals, associations, and other combinations of that party, I am as intimately acquainted with the purposes of that party as any man in America, and I will tell you what I believe those purposes to be, according to my understanding, and their views with regard to this whole subject of the liberation of slaves by force, and servile insurrection.

We now, and always have regarded the poor African as of an inferior race, and although we do not pretend to divine the inscrutable designs of Deity, although we cannot say what may be the design of the great "I am," whether they shall ascend in the scale of humanity, and we go down, or they go up still higher, we leave these questions entirely to the philosophical speculator, saying that it is not a subject of political action at all; but so far as practicability is concerned, we say that the black man is now of an inferior race, and although the poet says: "that the worm feels a pang as great as when a giant dies," yet we believe that is all poetry, and not truth. The life of man and of woman is desirable, as it is elevated and removed from the condition of the beast of the field that perisheth. Therefore it is, that when Great Britain held her supremacy over the immense millions of India, attempting by the despotic power of force, to rule it—by no amalgamation of interests, taking under a common protection, and into a common glory, those untold millions, of Eastern men, by ruling by force; and when up-

on the abstract proposition, every man was bound to confess that the right was on the side of the Indian—yet my sympathies were on the side of our common ancestors, and I imagine that, outside of a few fanatics there were no men among these thirty millions of people, that did not sympathize with the British—the white race as against the red and colored races of India, although, as I say, the right was on the side of the East Indians. Why? Because there was this development of our race, making them little less than godlike and divine, and because, more especially, those men had proved by their brutality, when a temporary success crowned their efforts, that they were unfit for liberty. The man who dares not to be generous, is not fit to rule, or to be free; and we all rejoiced when we understood that the old British Lion had risen triumphant over the Juggernautish flags of the people.

But we come down a page lower in history, and see Hungary struggling against a superior power, for that independence which Austria attempted to take away from her. When she fought for the God-given and national rights of independence, all this was changed. Why? Because, by the liberation of their slaves, they showed that they perceived a great principle, and in this acknowledgement of a great principle, they based themselves indissolubly upon the sympathy of all the unbiased intellect of our wide world humanity. We all wanted Hungary to triumph. We all desired her independence. So, in regard to the black race, I say here to-night, that which I have said as many as ten or twelve years ago, that if that issue arose, which God forbid it should come, when the African slave and the superior race should take up arms to vindicate their liberty, which can be in no States done, but by the destruction of the white or the black race, I am on the side of my own race. The solution of this problem is a fraternal one. These are the sentiments which I have always avowed. Further, I believe this to be the sentiment, so far as I know, of the members of the great Republican party of the States.

Horrible! Impious!! Heaven-defying!!! Self-destroying!!!! Thomas Jefferson in anticipation of such a contingency, said;—and, (whatever may be thought of his theological opinions in general,) it was the language of Bible Christianity, and of truth—"The Almighty has no attributes that could take sides with us, in such a contest." Will Cassius M. Clay deny the truthfulness of Mr. Jefferson's statement? No. He cannot. He will not. He distinctly admits that *the Right*, and, by necessary implication, that the God of Righteousness, is on the side of the oppressed. Yet he deliberately, and perseveringly proclaims his determination to fight against his Maker, by taking sides with the oppressor against the oppressed! We can attest the truthfulness of his statement that he uttered the same horrid words of defiance, years ago. Well do we remember how our very blood curdled, on hearing the same thing from the lips of Cassius M. Clay, at a large political meeting at Cleveland, Ohio, several years since.

Will not sober Christian men wake up to the madness and wickedness of committing the sacred cause of freedom into the hands of politicians like these?

The papers tell us that this speech of Mr. Clay, was received with rapturous applause by the audience at the Cooper Institute. And some of them add, that he was vociferously, and by general acclamation, nominated for President!

FEDERAL RELATIONS AND DUTIES—THEORY OF JOHN BROWN.—A PARABLE.

DOCT. JOHN DOY of Kansas, whose "*Kansas Narrative*" is just now issued from the press, has kindly permitted us to copy the following from his surplus manuscript, for which he did not find room in his "*Narrative*," and which is a statement of a parable employed by JOHN BROWN, in a conversation with Dr. Doy, near Lawrence, Jan. 24, 1859, to illustrate his views of the relation between the Slaveholding and Non-Slaveholding States, and of the duty of the latter, growing out of that relation, under the moral government of God. It is given, as nearly as could be remembered, in the very words of John Brown:

"Now, just think! That man and I took each a house, joining one another. We thought, by doing so, we could be a mutual assistance to each other, and be better able to protect each other, in every way, in our partnership. At the time of our commencing to act as partners, my partner and neighbor had a few colored servants, which I objected to being kept, as I heard he paid nothing for their services but food and clothing. But he said his grandfather had their parents, and some of the females nursed him, &c. But they would soon die off, and thus such servitude would cease to exist, then, all would be harmony; but, as he had them, he must do his best with them.

"After we had lived, years, beside each other, his house on the south, and mine on the north, I looked over his fence, frequently, and always saw my southern partner standing with his heel on the neck, or some other part of his black servant's body. And when expostulated with, he would always answer—'Just attend to your own business. I am on my own house lot. I shall not put my heel on your neck.'"

"Now," said John Brown, "Is this right? Is this just—thus to live and continually see such wickedness, and not attempt to alleviate the oppressed one's sufferings, but coolly say, 'Am I my brother's keeper?' I never can, nor will I try thus to live. I believe that they who willingly allow a wrong, are responsible for such wrong.

"I shall follow the Bible command. Now, if the true import and spirit of our Bible is not to be lived up to, and carried out, everywhere, then I wonder why the Great Father did not insert exception, after emphatic commands, in order that we might more properly understand its spirit. Then, it would read; 'There is no respect of persons, with God, except Africans—He has made of one blood all the nations of the earth, except Africans.—Remember them that are in bonds, as bound with them, except those persons with dark colored skins, held as slaves.—Love thy neighbor as thyself, except he be a colored person.' To sum up, He would have said, 'Whatsoever ye would that men would do unto you, do ye even so unto them, except those colored persons kept in slavery, and bought and sold like brutes, especially in a nation that will hereafter be called the United States of America.'"

[Such was the theory of John Brown. How does it compare, in a moral and religious view, with the theory commonly entertained upon the subject, according to which the partnership agreement absolved the partners, particularly the northern partner, from all allegiance to the dictates of justice and humanity—from all the explicit commands of God, in the Scriptures!—*Editor Principia.*]

THE NEW MS. BIBLE FROM MOUNT SINAI.—The new MS. Bible discovered by Prof. Tischendorf in the library of the monastery on Mount Sinai is to be printed in St. Petersburg with great magnificence, under his care and at the cost of the Imperial Government. Prof. Tischendorf finds strong reasons for fixing its date in the first half of the fourth century; and, he says, that as a means of determining the text of the sacred writings, especially those of the Apostles, it is far more important than even the MS. of the Vatican. The age of the new MS. has already been the subject of lively controversy, a concerted attack having been made upon Prof. Tischendorf's deduction by a number of St. Petersburg Academicians. His replies were, however, so satisfactory that his opponents have become converts to his belief.

This MS. is the oldest MS. of the Bible which has been preserved in the Christian world. It is far older than any other except the Vatican MS., to which it is superior in age and in completeness; for the MS. of Vatican lacks five books entirely and one in part. Its authority is also confirmed by the quotations of the early Fathers, which agree with it more nearly than with any other MS.

Prof. Tischendorf has already filled ten folio volumes with Bible documents, and may be presumed to know as much about the correct version of the Bible as anybody. His seventh edition of the New Testament is the standard. He will illustrate this edition profusely with philosophic fac-similes; and while he is sure that the original MS. will, as soon as it becomes known, be esteemed throughout Christendom as a great national treasure for Russia, he hopes to make the *editio princeps* of it a worthy monument of Imperial munificence, and one which the whole Christian world shall receive with grateful thanks.

WATER-WHEELS.—There is an interesting rivalry going on at the Fairmount Water-Works between the inventors of turbine wheels. In doubling the capacity of the works inventors were invited to complete in furnishing turbines; and since October last, experiments have been made with about a dozen different wheels, and are yet continued. Only three of these wheels will be permanently employed, but it is estimated that their combined capacity will be much greater than that of the nine ordinary bucket-wheels now in use. The lucky inventor whose turbines may be adopted will probably make his fortune by the hit.

The Principia.

NEW-YORK, SATURDAY, MARCH 10, 1860.

IS SLAVEHOLDING INHERENTLY SINFUL?

In the African Repository for 1833, Rev. ROBERT J. BRECKENRIDGE, (now D. D.) said:

"What is slavery? We reply, it is that condition, enforced by the laws of one-half the States of this Confederacy, in which one portion of the community, called masters, is allowed such power over another portion, called slaves, as, first, to deprive them of the entire earnings of their own labor, except only so much as is necessary to continue labor itself, by continuing healthful existence—thus committing clear robbery; second: to reduce them to the necessity of universal concubinage," &c.

Just and equal! What care I whether my pockets are picked, or the proceeds of my labor taken from me? What matters it whether my horse is stolen, or the value of him in my labor taken from me? Do we talk of violating the rights of masters, and depriving them of their property in slaves? And will some one tell us if there be anything in which a man has, or can have so perfect a right of property, as in his own limbs, bones, and sinews? Out upon such folly! THE MAN WHO CANNOT SEE THAT INVOLUNTARY DOMESTIC SLAVERY, AS IT EXISTS AMONG US, IS FOUNDED UPON THE PRINCIPLE OF TAKING BY FORCE THAT WHICH IS NOT OURS, HAS SIMPLY NO MORAL SENSE."

Such were the utterances of a distinguished Southern Clergyman, almost, or quite simultaneously with the discovery of certain Northern Clergymen, that slavery is not inherently sinful, is not *sin per se*, is not *malum in se*, and "may exist without violating the Christian faith, or the Church," and the consequent onset upon "modern abolition" as a heresy and a manifestation of an anti-Christian spirit, because, in the language of Grotius, of Edwards, and of the Presbyterian Church, of the United States, in 1794, it denominated slaveholding, man-stealing.

The Northern expositors of Scripture, unhappily, have attained ascendancy over the National mind, Northern and Southern. The results we now witness. They are before the world, in the Border Ruffianism of Missouri, in the Dred Scott decision, in the Fugitive Slave Bill, in the attempt to revive the African Slave trade, in the demand of a Federal slave code for the Territories, in the attempt to procure a decision of the Federal judiciary annulling the emancipation laws of the non-slaveholding States.

Let all who cannot see the inherent sinfulness of slavery, take notice of the estimate that Dr. Breckinridge makes of their "moral sense." And let them be assured that men of common sense, everywhere, whatever they may say, or neglect saying, cannot, and do not dissent from the verdict of Dr. B.

Is Slavery preferable to Freedom?

The N.Y. Herald in commenting upon the late speech of Mr. Seward in the Senate, says:

"In truth, Mr. Seward's classification of 'capital States' and 'labor States' is the reverse of the fact. It is in the Northern States that capital is rapidly reducing the free laborer to a condition of degrading servitude." Mr. Seward appeals to 'the weavers and spinners of Massachusetts, the stevedores of New York, and the miners of Pennsylvania.' Let them speak. Let them tell how they have to maintain their unequal contest with capital. Let the union protections, the strikes innumerable, the processions of starving workmen through the streets, speak for them. Listen to the cries of the shoemakers of Massachusetts, that at this very moment are ascending to heaven against their oppressors. Hark to the whispered injunction of the mother to her dying daughter, crushed in the falling death-trap of the Pemberton Mills, 'Hush, my child! would you deprive your mother of bread.'

"In the truthful comparison of the two social systems it will be seen that the free laborer of the North has no claim but upon the sweat of his brow, pressed forth by hunger; that capital is in possession of the land, and when it has done with the worker, or his youth or health fails him, it dismisses him to die in poverty and neglect. On the other hand, an inferior race in the South has a claim upon both capital and the land, which must be satisfied while life lasts. The result of these two systems is that the one degrades the laboring portion of the superior, and the other elevates the inferior race.

If the words have any meaning, or if the logic has any relevancy, the Herald intimates that the free laborers of the "Northern States," would be improved by being made slaves. If this doctrine prevails, and in connection with the plea

that slaveholding is innocent when practiced for the good of the slaves, then the enslavement of the Northern laborers, may, ere long, be accounted innocent and even praiseworthy. To this goal, inevitably, the dominant political and ecclesiastical influences of the country are tending. And all the laboring people of the North have to do, to ensure the consummation foreshadowed by the Herald, is to continue giving their confidence and support to such ecclesiastical and political leaders.

In another view, the Herald's logic falls wide of the mark. The Northern capitalists, whom he represents as oppressors, are, like the Herald, in league with the slave power, or looking with indifference upon their oppressions, pledging themselves to let it alone in the States where it exists.

On "Northern laborers," it devolves to say whether they think themselves worse off than the slaves, who can hold no property, who can have no access to the Courts, and who would be shot down without ceremony, if they should assemble to devise means of redress.

RAFFLING IN A CHURCH.—They seem to make the world work for the Church somewhat strangely in California. For the aid of Grace Church in San Francisco, the parishoners got up a raffle, which yielded \$5,000, and mean to follow it up with a ball, and other similar attractive methods of money raising until \$45,000 necessary funds are raised. We learn from the most reliable authority that the Church in Sacramento, in order to raise the needful, first had a lottery, then a ball in the theatre, and being still minus about \$5000, they wound up by "bucking the tiger." It can hardly be said that "the children of this world" are ahead of the episcopal.—N. Y. Christian Advocate.

Bad enough, to be sure! But how does it compare with the practice of building churches, and supporting preachers with the price of unpaid labor, enforced by the lash? Wherein is the San Francisco Church "ahead" of the Tract Societies and Missionary Boards that bow down to slavery, in order to get funds, wrung from the sweat of unpaid laborers? If the end sanctifies the means, in the one case, why not in the other? Is it worse to gamble than to rob? Is "a ball in a theatre" worse than a slave auction, or the daily whippings on a cotton plantation? "For the aid of the Grace Church in San Francisco" did any of "the parishoners" sell their own daughters or neices into the seraglios of profligates? In a country where all these things are done, daily, without ecclesiastical censure, and even under the pretense of Scripture authority, patriarchal example, and apostolic sanction, what good can it do for journals like the N. Y. Christian Advocate to utter words of reproach? Is it not time to inquire where the funds of the Methodist Episcopal Book Room came from—by what appliances they were procured—and by what processes of fraternity and complicity, they were drawn and are still drawing into the coffers of the establishment? Before New-York religion can pull the mote, it should pluck out the beam.

SPURGEON'S WORKS TO BE EXCLUDED FROM THE SOUTH.—The North Carolina Presbyterian of Feb. 18, has the following paragraph on the renowned London preacher:

"A TIMELY WARNING.—Spurgeon writes to the Watchman and Reflector, a Baptist paper in Boston, that he abhors American Slavery, and would as soon fellowship with a thief and a murderer as with a slaveholder. He gives notice that he will hereafter embrace every fitting occasion to denounce in his sermons the abominable institution. This warning will have one effect at least: It will certainly stop the sale and reading of his publications in the South."

Notwithstanding all the care Sheldon, Blakeman & Co., have taken to eliminate anti-slavery ideas from Spurgeon's works, that they might sell at the South, they are to be placed, after all, on the proscribed list.

Since the above was in type, we have found the following which purports to come from the Mail, Montgomery, Alabama:

SPURGEON'S SERMONS—A BONFIRE.—A gentleman of this city requests us to invite, and we do hereby invite, all persons in Montgomery, who possess copies of the Sermons of the notorious English Abolitionist, Spurgeon, to send them into the jail yard, to be burned on next Friday, (this day week.) A subscription is also on foot, to buy of our book-sellers all copies of said Sermons now in their stores, to be burned on this same occasion.—Cong Herald.

We should like to know, if any one can inform us, what was the commencement of this movement at the South for excluding the Christian literature that condemns slavery? Did the idea originate at the South? Or at the

North? Is there any evidence that such exclusion was demanded, at the South, until the process of expurgation and suppression had been commenced by Tract Societies and publishers, at the North? Until that time, did not the works of Wesley, Adam Clarke, Cowper, Montgomery, &c., un-mutilated, and unquestioned, find free circulation at the South? We are under strong impressions that they did, and that the fact has been triumphantly cited by Methodists and Presbyterians, in proof of their fidelity on the slavery question, also to prove that freedom of speech and of the press existed at the South. Biblical defences of slavery are known to have been a Northern invention. So were pro-slavery mobs, and newspaper slanders against the abolitionists.—We believe that, as a general fact, with possible exceptions, the North has led the way in pioneering the process of the exclusion and expurgation of anti-slavery literature.

Timely Testimony.

We are glad to see *The American Baptist* of this city, protesting against the disclaimers of Abolitionism by the N. Y. Tribune, on behalf of the Republican party. *The American Baptist* has also another editorial, commenting with just severity, upon some of the utterances of Cassius M. Clay, at the Cooper Institute. After quoting from Mr. Clay's speech the paragraph in which he declares that, in case of a struggle between the whites and the slaves, he would take sides with the whites, *The American Baptist* says:

"Mr. Clay has made many serious charges against the pro-slavery Democracy but we challenge him to point out in any of their speeches, a passage more abhorrent to religion, reason, and the common sense of mankind, than the sentiment avowed in the above extract."

After quoting Mr. Clay's political platform, including his ten disclaimers, *The American Baptist* says:

"On such a platform as this, we must confess the value of a choice, between a Republican and a Democratic President, would be exceedingly small."

In reference to the political tactics of the N. Y. Tribune *The American Baptist* says:

"It is very natural for politicians to make their platform as wide as possible, in order to combine all the elements that can be brought to operate in the direction they desire. But we think Republicans will gain very little, in the end, by the disclaimers to which they are driven by the taunts of the South. In the first place, they will obtain no credit with slaveholders, who know full well that the ultimate tendency of Republicanism is the abolition of slavery. Nor will these disclaimers improve their position at the North, where it is manifest that the real bone and muscle of the party consists of those who hate slavery and desire its extermination as soon as possible. Whenever Republicanism, instead of being the watchword of advance, becomes the watchword of retreat, its most efficient forces will withdraw and rally under another banner. Except as the opponent of Slavery, Republicanism is the representative of no distinctive principles worth contending for."

We rejoice to record another Church testimony against the sin of slaveholding.

Resolutions on Slavery adopted by the Third Congregational Church, Bangor,

(Of which Rev. Professors Geo. Shepard and Samuel Harris, of the Bangor Theological Seminary, are co-pastors.)

The following resolutions have been adopted by the Church, expressive of the sentiments of the Church on the subject of slavery.

Resolved, That the holding of human beings in bondage as slaves, and treating them as property, is contrary to the law of God, and the spirit of Christianity.

Resolved, That every person sustaining the legal relation of a master to a slave, who claims that a slave is rightfully his property, and uses him as an article of property for his own gain, freely giving his support and consent to the system of American slavery as good and right, is guilty of conduct incompatible with the religion of Christ, and is not entitled to Christian fellowship, nor to recognition as a Christian minister.

Resolved, That every person claiming to be a Christian minister, and not sustaining the legal relation aforesaid, who preaches that human beings may rightfully be held as property, and that the system of American slavery is justified by the Bible, and ought to be perpetuated and extended as a beneficial system, is not entitled to recognition as a Christian minister.

Resolved, That every person claiming to belong to the

Christian Church, who intentionally gives his influence to sustain the system of American Slavery, furnishes mournful evidence of possessing a spirit not in accordance with the mind of Christ. M. T. STICKNEY, Scribe.

Bangor, Feb. 22d, 1860.—Bangor Whig.

DEATH OF GEORGE LYON.—On the morning of Feb. 27, Mr. George Lyon, of Pomfret, Ct. was found on the scaffold in his barn, with his neck broken. He is supposed to have fallen from one of the beams. His age was 70 years.

We have long known Mr. Lyon, as an earnest Christian reformer, and a liberal contributor to enterprises of Christian benevolence, anti-slavery Christian missions and political abolition.

RE-OPENING OF NAVIGATION.—The softening rain and warm sunshine of the past week, have re-opened our navigable streams, and the watermen, who, with their steam and sail craft, have lain dormant all the Winter, or been engaged in repairing for Spring business, are now ready to go to work with a will. We may, therefore, expect a renewed activity in freights within a few days.—N. Y. Trib.

News of the Day.

The Cuban Slave-Trade.

Mr. Maynard, of Tennessee, some days since offered a resolution in the House of Representatives, directing an inquiry into the expediency of negotiating a treaty with Spain which should establish reciprocal free-trade, and permit "the unrestricted inter-passage from one country to the other, of all persons whomsoever."

The *National Era* directs attention to the peculiar phraseology employed, and says it was obviously designed to reestablish the *Slave-trade* between Cuba and this country. The *Era* says:

"We regard this proposition of Mr. Maynard, to open our Southern ports to the introduction of slaves from Cuba, as the most adroit move that has yet been made in that direction. If anything could induce Spain to grant reciprocity of legitimate commerce, it would be this scheme for reviving the *Slave-trade* through Cuba. The price of slaves in that island would at once rise fifty per cent., and the traffic with Africa would receive a new impulse. The Spanish officials are known to derive a large revenue from conniving at the *Slave-trade*; and the Queen, even, is said to participate in its profits. Whatever increases this detestable commerce, therefore, must find favor with a corrupt despotism like that of Spain."

Mr. Maynard certainly contrived to conceal his real object very effectually from the knowledge of the public. There are few objects of more importance than the establishment of more liberal commercial relations than now prevail with the island of Cuba. The Spanish Colonial tariff excludes entirely a large amount of valuable products which would otherwise go from this country thither;—and our people would be very glad to receive the productions of Cuba in return. If our Government would direct its efforts vigorously to the accomplishment of that object, instead of wasting its labor in fruitless endeavors to purchase the island itself, it might accomplish something which would prove of substantial value to the country.

But it is quite idle for Mr. Maynard, or anybody else, to hope to smuggle through Congress the reopening of the *Slave-trade*, by any such movement. Every step in that direction only renders more absolutely certain the utter overthrow and demolition of the political party which shall give it any countenance or support. The people of the country have conceded a great deal, and are probably prepared to concede a good deal more, to the opinions and feelings of the advocates of Slavery;—but the reopening of the *Slave-trade*, directly or indirectly, is something which they will never tolerate. N. Y. Times.

Later from Hayti.

CONTINUATION OF THE JOHN BROWN EXCITEMENT—INTERNAL IMPROVEMENTS.

Advices from Hayti to the 18th ult., are at hand. Subscriptions in aid of the widow of John Brown continued to be made, and the Freemasons of the Island had taken hold of the work.

Fountains and churches were in process of erection and repair, in various parts of the Island. The work on the unfinished Church at Gonaives was to be resumed. Half of the expense of these improvements, which it was estimated would cost in the aggregate \$1,000,000, was to be borne by the Government, and half by the residents of the various localities. The Government has erected twenty-four cotton mills in different parts of the country.

A line of steamers has been established between Port au Prince and Liverpool. The first steamer of the line was expected at Port au Prince about the 25th of February.

The emigrants who recently left New Orleans for Hayti, had arrived at St. Marc, in the department of the Artibonite.

Capture of a Slave.

Boston, Tuesday, March 6, 1860.

The Bark *Imaum*, at Salem, from St. Helena, Jan. 24, reports the arrival there of the British steamer *Triton*, with a Spanish slaver, with 600 negroes on board.

Virginia on the Southern Conference.

RICHMOND, Tuesday, March 6, 1860.

The Senate to-day rejected the minority report favoring a Southern Conference, and agreed to the minority report adverse to the Conference. The House has not yet acted.

CONGRESS.

SENATE, March 6.

The Vice-President laid before the Senate a certified copy of the Kansas Constitution, received from the President of the Constitutional Convention.

Mr. Mason, of Virginia, (Dem.) stated that the Sergeant-at-Arms had arrested Thaddeus Hyatt, and moved that he be now brought before the bar of the Senate, and asked first, what excuse he has to offer for refusing to obey the summons of the Committee of the Senate; and second, whether he is now ready to answer, and that he be required to answer such questions as may be propounded by the Committee, in writing and under oath. Mr. Hyatt was brought in.

Mr. Hale, of New Hampshire, (Rep.) moved to amend the first interrogatory by substituting the word reason for excuse. Mr. Hall said he believed the Senate had no right to send for this citizen, and believed he had a valid reason for not coming.

Mr. Saulsbury, of Delaware, (Dem.) said the questions were in the usual form propounded in the Courts of law.

Mr. Hale said that was the mistake, to act as though this was a Court of plenary powers.

Mr. Hale's amendment was lost, by yeas 12, nays 42.

Mr. Hale moved, in addition, that the Sergeant-at-Arms allow him full opportunity to consult with counsel.

Mr. Mason thought this was unnecessary. The privilege would be allowed him.

Mr. Hale withdrew his amendment.

Mr. Mason's motion was then adopted, by yeas 49, nays 6.

The nays were Messrs. Bingham, Durkee, Hale, Sumner, Wade and Wilkinson.

On motion of Mr. Mason, it was ordered that Mr. Hyatt be remanded into the custody of the Sergeant-at-Arms, and be given until 2 o'clock Friday next to answer the questions propounded.

NEW YORK LEGISLATURE.

Senator Hammond introduced a bill to facilitate the punishment of persons guilty of violating the Excise law. It is Senator Hammond's bill only by adoption, as is evident by the fact that it comes to the clerk's desk in a strange "hand-write," as Powers used to say, and still retains the private note which commended the bill to Senator Hammond for paternity. The Senator has evidently been studying to find out what it is, but has finally given it up in despair, and sent the original manuscript to the Committee on rum and wine, for them to decipher, if they can. It is not the first time—is it, Senator H.?—that an article has been put in circulation unread, merely upon the reputation of a name. As I have had some experience of the chirography of the author, I have been able to decipher what are the provisions of the bill.

1. All licences shall be granted during the months of March and April only, and shall take effect the first of May,

running for one year, and no longer. Any license granted, except in the months named, to be invalid.

2. Every license shall specify the precise place, at which liquors shall be sold, and shall be of no force or effect elsewhere.

3. The license shall be posted in plain sight in the place where the liquor is to be sold and drank. All sales in any other room or rooms shall be a violation of the license.

4. Any alteration or erasure in the license shall subject the holder of the license to punishment for forgery in the second degree.

5. Any tax-payer may sue for the recovery of any penalty imposed by the statute for violation of the Excise Law, in any Court of the State, or before any Justice of the Peace. One-half of the amount recovered is to go to the County Treasury, the other half to the individual who has the spark to put the offender through.—Cor. of N. Y. Herald.

Gerrit Smith's libel suit.

The Fifth Avenue Vigilance Committee, (Democratic,) in October last, published a slanderous Manifesto, accusing a number of prominent citizens, of complicity with murder and treason, in reference to the Harper's Ferry affair. Among others, they mentioned Gerrit Smith.

Illness for some months rendered him unable to take action in the premises; but having recovered his health, he has commenced legal proceedings against the slanderers. In reply to Mr. C. D. Miller, the son-in-law of Mr. Smith, calling on him for redress, Mr. Royal Phelps has written the following extraordinary note:

"NEW-YORK, Feb. 18, 1860.

C. D. MILLER, Esq., Peterboro—Sir: I have received your letter of the 13th inst., complaining, on behalf of your father-in-law, of the use made of his name, in a publication by the New York Vigilant Association in October last; and although the publishing of my name to that document, was an unwarrantable liberty, for I never signed it, or authorized any one to sign it for me, yet, as I did not contradict it at the time, I can hardly set up this plea now.

"I have been disappointed in seeing Mr. [Watts] Sherman to-day, but you shall hear from us early next week.

"I am, Sir, your most obedient servant, ROYAL PHELPS."

The following are the names of the responsible members of the Committee, viz:

Watts Sherman, James Lec, Algernon S. Jarvis, B. M. Whitlock, Charles A. Lamont, Joel Wolfe, Sam'l L. M. Barlow, George J. Forrest, N. W. Chater, Arthur Leary, George C. Collins, James Lowell, B. N. Fox, John McKesson, Thomas F. Youngs, Elias S. Higgins, Isaac Townsend, Stephen Johnson, Joel Concklin, Schuyler Livingston, J. T. Soutter, Benjamin H. Field, Moses Taylor, Royal Phelps, E. K. Alburttis, Wm. T. Coleman, John T. Agnew, George Greer, John W. Culbert, Henry Yelverton.

The N. Y. Evening Post, says:

"As there were thirty members of the Committee, all abundantly able to pay, Mr. Smith, should he recover damages, will receive about \$1,500,000—a very snug sum. Rich as he is already, and with his well-known benevolence, he will of course, appropriate this large amount to some one of the many philanthropic objects to which he is devoted. A part he will perhaps give to the Temperance Society, but the greater part, we have no doubt, would be expended in the rescue of fugitive slaves, or in the establishment of a free African colony somewhere outside of our borders. This will be making use of the money of the Committee, in a way not much to their taste, but it will not be the first time that men have been made to do good against their will. Thus far, the Committee have not accomplished much, and if, through the intervention of Mr. Smith, they should be made instrumental in delivering some one, or two thousand victims of bondage, they will not have existed in vain."

Mr. Smith, then, it seems, claims of the slanderers fifty thousand dollars each.

CHICAGO, March 5, 1860.

On Thursday last, while three men were crossing the Big Vermillion River, thirteen miles south of Ottawa, their wagon capsized, and three of the occupants, named Proper, Drake and Ball, were drowned. Only two of the bodies have as yet been recovered.

John B. Brownlow, a son of the notorious Parson Brownlow, killed a fellow student named Reese, at Emory and Henry College, in Virginia, a few days since, in a fight.

Steam-Boat Explosion.

EASTON, Pa., March 6—P. M.

This morning the shores of the Delaware river below the bridge here were crowded with persons to witness the Alfred Thomas, a little steamer which has been built at this place to run between Belvidere and Port Jervis.

At eleven o'clock the steamer started and made her way up the river against a swift current, having on board about a hundred men. At the bridge she stopped, when a number got off, leaving about forty persons on board. The steamer then continued her trip up the river, and on arriving at the falls, a short distance above the bridge, she was moored for a short time. When all was ready to start again, the boiler exploded with a terrible crash, the pieces flying in every direction, and the boat becoming in an instant a complete wreck. Some of the passengers were thrown fifty feet into the air, others were blown off into the water and slightly injured, and others were dreadfully mangled.

The sight upon the land was truly heart-rending. The torn limbs of the poor sufferers, and the presence of those who were in search of friends supposed to be among the dead, formed a sight to make the stoutest heart feel sad.

The Bubble Burst

Mr. Memminger, of South Carolina, who was sent as a Commissioner to coax Virginia into joining in a Southern Conference for the discussion of Southern wrongs, and, if need be, for establishing a Southern Confederacy, has reported to his own State that he was very cordially received, but that as to his mission, nothing came of it, or is likely to come of it.

Another "son of thunder," General Peter B. Stark, of Mississippi, plenipotentiary from that State to Virginia charged with the duty of rousing up the latter to martial ardor and the redress of Southern wrongs, has just, in his turn, launched a long letter at the head of Gov. Letcher, containing the groans of Mississippi on the old and familiar subject. The Virginia Legislature, after much debate, has come to the resolution simply to send "a suitable response thereto."

The Conference, in short, seems to be indefinitely postponed; and it is to be hoped that the other Slave States will now remove their poles from the ribs of Virginia, and let that much perturbed community have a little needful repose. She has evidently no intention whatever, either of dissolving the Union or of holding a Conference, and has given so many indications of that fact that her tormentors are, to say the least, discourteous in affecting not to see them. Gov. Wise, the great dissolver of Unions and crusher of Yankees, is so absorbed in the business of getting himself made President of the whole Union, that he has not time to spare for the work of splitting it in halves; and the Virginia militia are tired of soldiering. So General Peter B. Starke will have to go home and nurse his wrath a little longer.—*N. Y. Times.*

"The Mountain Democrat," published at Richmond, Madison Co, Kentucky, the same County in which Berea is situated, indulges in such paragraphs as the following:

"OUR EXILES.—Almost every day brings to light matters furnishing ample justification for the course of the citizens of Madison in expelling Fee, Rogers, and their brother Abolitionists, from our midst. While in this community, they were cautious in their language—giving us honied words and sugar-coated Abolition drops. In an Anti-Slavery community, their tactics change, and they can be as denunciatory, and talk as wide of the truth, as Garrison or Wendell Phillips themselves.

We see it stated in the Indianapolis Sentinel that two of our exiles, Rev. J. T. Boughton, and John G. Hanson, called upon a prominent Black Republican of that place, and solicited "material aid." The gentleman applied to, asked them what their occupation was in Kentucky, to which they replied "that their principal business was the circulation of Abolition documents, Helper's book, and preaching Abolitionism on the sly." He refused them any assistance.

In connection with one of the above paragraphs, the Mountain Democrat copies from the New York Day Book its version of a part of one of the addresses of Mr. Rogers.

The Shoemaker's strike is reported as rapidly extending to all the principal manufacturing towns in Massachusetts. The strikers remain orderly and peaceful.

THREATENED EXPLOSION ON THE TEXAN FRONTIER—

Accounts from Texas seem to show a very hostile state of feeling between the Mexicans and Americans on the border. Governor Houston's special messenger to Washington reports that large numbers of evil disposed persons have gathered on the frontier, and that an outbreak seems inevitable. Should the Mexican treaty be rejected and the internecine war in Mexico be, by that action on the part of the Senate, prolonged, then there is a strong probability of a border conflict between the Texans and Mexicans, which may result in a general war involving the whole country.—*N. Y. Herald.*

MURDER AND SUICIDE.—At Woonsocket, R. I., March 1, Mrs. David Davenport, residing on the "Globe Side," poisoned her infant, (five months old,) and then committed suicide by poisoning herself. Both mother and child died at an early hour next morning. There are various versions respecting the cause of this sad deed. Family troubles are at the bottom of it. Mrs. Davenport attempted suicide previous to her marriage, about a year since.—*Providence Journal.*

THE Boston Commercial Bulletin says: On a recent visit to the warehouse of one of the principal firms in the clothing trade in this city, we encountered at the door several cases of goods ready for shipment, four of the largest of which were directed to firms in four different Southern States. The hotel registers, as well as the visits and orders that our merchants are receiving from the South this Spring, indicate that the advantages offered by our market are not lost sight of, by cool-headed men of business.

A DRUNKEN MAN BOILED TO DEATH.—A horrible death occurred recently in Westmoreland county, Pa. John Struble, an intemperate man, employed about the salt-works, while intoxicated, fell into a vat of boiling salt-water, and was literally boiled to death. The victims of intemperance are to be found at all times, and under all circumstances.

The Nantucket Inquirer says that Miss Phebe Newbegin, who died in that town on Thursday last, at the advanced age of 93 years, 8 months, leaves a sister nearly 90 years of age, with whom she has slept every night for 88 years, with the exception of three weeks during childhood, when Mary, the surviving sister, went to Newburyport with her mother. The deceased never left the island. There is but one person living there, older than Miss Newbegin—Mrs. Deborah Lamb, age 94 years and some months.

The Liberty (Ind.) Herald says that there is an aged couple there who have lived together for sixty-three years, raised a large family, and for a good part of the time have had persons out of the family living with them: yet no one has ever died beneath their roof, and the family are all living. Such good fortune is accorded to but few in this variable climate.

USING SEDITIOUS LANGUAGE.—The Virginia Sentinel, of February 14th, says:

"A man by the name of Nuckles, living near Pedlar Mills, Amherst county, was taken to a pond on last Thursday by a party of citizens, and ducked, in consequence of his having used seditious language. He afterwards procured a warrant for the arrest of the parties who inflicted this summary punishment on him, but instead of the warrant being executed, the magistrate who issued it narrowly escaped ducking himself."

SOUTHERN TRADE.—The Edgefield (S. C.) Advertiser announces that the merchants of that village will go to Charleston for their supply of goods for the Spring market. It applauds their spirit, and calls on the people to sustain them in thus refusing to patronize New York. The Charleston merchants will profit by the change in two ways—by enlarging their home business, and by obtaining their supplies in New York on better terms. The larger their purchases, the cheaper their rates. The only sufferers in the operation will be the village and country customers of the Edgefield merchants, who will, of course, be expected to support their patriotism by paying a small additional profit on their goods.

THE PRO-RATA BILL, with some modifications, for equalizing the freights of merchandize on rail-roads, has, after much opposition, passed both Houses of the State Legislature.

POISONING POISONS!

PHILADELPHIA, March 5.

One of our Temperance Societies has engaged Dr. Hiram Cox, the Cincinnati Inspector of Liquors, to deliver a course of lectures showing up the horrors of the trade in strychnine whiskey. This gentleman was appointed by the authorities of Cincinnati to dive into the grog shops and liquor stores there, and apply chemical tests to the liquor they had on sale. Though hampered and opposed at every turn, yet he was not to be thwarted. The revelations which followed his investigations were perfectly astounding. They carried consternation even among the drunkards, and so diminished the sale of liquor by proving that nineteen-twentieths of it was deadly poison, that numerous distilleries were closed for want of business, and the liquor dealers besought him to quit, declaring that he had cut down their sales \$1,000,000 per annum. He showed that most of the liquors sold in Cincinnati was so highly charged with deadly acids that it immediately attacked and corroded a knife blade, and in some cases left on it a coating of copper, as if deposited by a battery. In nearly 1,000 stores and grog shops where he applied the test, he found the liquors adulterated with poisonous ingredients. He mentions a score of young men who have been sent to their graves by less than three months' drinking of this poison. Older men have been killed off, by dozens, in the same way. Two-thirds of all the insane cases in Cincinnati proceed from the same cause, many of them being boys under 19 years of age. One of them became incurably insane by a single debauch on this adulterated stuff. Much of the liquor inspected contained only 17 per cent of alcohol, when it should have contained 40; the rest being represented by sulphuric acid, nitric and prussic acid, nitric ether, fusil oil, nex vomica, Guinea pepper, and other pungent poisons, to give it strength. These compounds Dr. Cox pronounced so deadly that a single pint was sufficient to cause speedy death. The vendors were accordingly prosecuted, punished, and their doggeries closed. The very few who were found to be selling pure liquor were allowed to continue. But the effect of these wholesale exposures on the traffic was most salutary. Thousands immediately quit drinking on learning that nothing but poison was dealt out to them. They will now be repeated here by Dr. Cox himself. Our city needs a purification as much as Cincinnati, as we have thousands of doggeries in which the same rot-gut compounds are sold. Our temperance men intend applying for a law authorizing the appointment of a Chemical Inspector, on the Cincinnati plan, so that if strong drink must be sold among us, it shall at least be the genuine, unadulterated article.

[QUERY. Can a Government that licences the promiscuous sale of such a virulent poison as alcoholic liquor consistently punish those who mix other poisons with it?—*Editor of the Principia.*

Francis W. Snowden, a married man, having two children, deserted his family, and left Philadelphia on the 27th with Catharine Gorman, a woman who had been married in Ireland, there separated from her husband, and had lived in Snowden's house as a domestic for twelve months. The parties had reached Pittsburgh, on their way to Dunleith, Iowa, when a telegram overtook them, and they were arrested, despite Snowden's reiterated assertions that he left home with his wife's consent.

The temperance men of Barton, Vt., made a rally a few days since, and seized five barrels of rum and a 136-gallon pipe of gin at the depot, marked to "the care of Jerry Drew." This Drew has been in deep trouble, having been called up three times for keeping a hotel without a license, and find in all \$100 and costs.

Nothing seems to be doing towards the arrest of John Brown, Jr., and Redpath. We think it will not be undertaken. Meantime, we learn, Mr. Brown remains in suspense by his cottage hearth-stone, but is looking care-worn. The Conneant Reporter of this week, has a brief paragraph, stating that Redpath, Hyatt, Coppie, Merriman, and others, are now guests at the house of John Brown, Jr.—*True American.*

A special edition of one of the Hon. Abraham Lincoln's speeches has been printed, and 50,000 copies of it sent off South under the frank of Mr. Douglas. It bears this caption:

"Douglas an enemy to the North. Reasons why the North should oppose Judge Douglas. His duplicity exposed. Speech of the Hon. Abraham Lincoln of Illinois, delivered at Cincinnati, Sept. 19, 1859."

So Mr. Douglas seeks Southern votes, on the credit of being "an enemy of the North." If "the North" duly remembers this, Mr. Douglas will lose his game.

MORE MUTILATION OF TRACTS.

The N. Y. Independent has done a good work, by dragging to light another shameless trick of the "American Tract Society, in Nassau Street," New York. The subject of this mutilation, is Leigh Richmond's tract, "The African servant." The following alterations and omissions are pointed out by *The Independent*:

Page 2. "I felt glad of an opportunity of instructing a native of that land, whose wrongs and injuries had often caused me to sigh and mourn; [the more so, when I reflected who had been the aggressors.] At the appointed hour my African disciple arrived."

The tract omits the words in brackets, and substitutes the word *African* for *Negro*.

Page 6. "When he was gone, I thought within myself, God hath indeed redeemed souls, by the blood of his Son, 'out of every kindred, and tongue, and people and nation.' [If many of them for a season, are devoted to earthly slavery, through the cruel avarice of man, yet, blessed be God, some amongst them are, through Divine grace, called to the glorious liberty of the children of God; and so are redeemed from the slavery of him, who takes so many captives at his will.] It is a happy thought that 'Ethiopia shall soon stretch forth her hands unto God.'"

Here the tract omits the words in brackets. The original narrative proceeds with some general thoughts on the worth of an immortal soul, and then continues as follows:

"Too often have we been obliged to hear what is the price which sordid, unfeeling avarice has affixed to the body of a poor negro slave; let us now attempt, while we pursue the foregoing narrative, to meditate on the value which Infinite Mercy has attached to his soul.] Not many days after the first interview," etc.

The tract, page 6, omits the words in brackets. On the same page of the tract is a sentence beginning, "As I pursued the meditations which this magnificent and varied scenery excited in my mind," etc. This, in the unabridged form as written by the author, is immediately preceded by the following paragraph, no part of which appears in the tract:

[The Negro Servant then occurred to my mind. Perhaps thought I, some of these ships are bound to Africa, in quest of that most infamous object of merchandise, a cargo of black slaves. Inhuman traffic for a nation that bears the name of Christian! Perhaps these very waves that are now dashing on the rocks at the foot of this hill, have, on the shores of Africa, borne witness to the horrors of forced separation between wives and husbands, parents and children, torn asunder by merciless men, whose hearts have been hardened against the common feeling of humanity by long custom in this cruel trade. 'Blessed are the merciful: for they shall obtain mercy.' When shall the endeavors of that truly Christian friend of the oppressed Negro be crowned with success, in the abolition of this wicked and disgraceful traffic?"

To the narrative the author subjoined fourteen verses under the title of "The Negro's Prayer."

The alterations of these in the tract, where it appears as "The African Servant's Prayer," are significant. In the author's edition we read:

"I was a helpless Negro boy,
That wander'd on the shore;
Thieves took me from my parents' arms,
Who saw their child no more.

"And yet the lot which seem'd so hard,
God's faithfulness did prove;
For I was carried far from home,
To learn a Savior's love.

But in the tract—

"I was a helpless negro boy,
And wander'd on the shore;
Men took me from my parents' arms,
I never saw them more.

"But yet my lot, which seem'd so hard,
Quite otherwise did prove;
For I was carried far from home,
To learn a Savior's love.

The unabridged edition has—

"Mine was a wretched state, exposed
To men and angel's view;

A slave to man, a slave to sin,
A slave to Satan too.

"But if thy Son hath made me free,
Then am I free indeed;
From powers of darkness, sin and hell,
Thy love my soul has freed."

The tract omits the former verse, and makes the last couplet read—

"My soul is rescued from its chains;
For this did Jesus bleed."

Family Miscellany.

For "The Principia."

THE CLOUD FRIEND.

BY MARY L. BOOTH.

Sometimes I dream, in the beautiful night,
Of a friend that is all my own;
Of a love that sheds its tenderest light
Upon me, and me alone;
It cares not to number the laurels won
On the field that the world calls fame;
Through praise and through censure; through sunlight and cloud,
Its brightness is even the same.

We live for the world, and it bears us on high,
For a day, in its triumphal car,
With flowers, and incense, and uplifted eye,
It worships the new risen star:
It worships the outflash, the meteor glance,
But seeks not the diamond divine,
And turns, if a cloud but obscures it, by chance,
To kneel at some newly-found shrine.

It gives to us husks, when we hunger for bread,
And it plucks us a crown of thorns:
Give, give, the leech cries to the aching head,
Or we laugh your past bounties to scorn.
Go, rend from the Holy of Holies the veil
That has shadowed its hopes and its fears,
And weave from the hearts deepest anguish, a tale
To pleasure our critical ears.

But the Friend in the cloud needs never a word,
The mystical thought to reveal;
Glance answers to glance, and the heart's depths are stirred
With the love that the lips would conceal;
And knowing she trusts, and trusting she loves,
For the spirit and not for the deed,
With a love that the angels might breathe from above,
To answer the soul's deepest need.

I wake, the beautiful dream has fled,
And the friend has vanished in air:
But somewhere I know she is waiting for me,
Somewhere, but where, Oh where?
Shall I ne'er meet with her, face to face?
Will she not answer my call?
The wind voice breathes from the distant space,
"What matters! thou knowest all!"

[SELECTED.]

NEWTON'S PRINCIPIA.

Great Newton's self, to whom the world's in debt,
Owed to School Mistress sage, his Alphabet;
But quickly wiser than his Teacher grown,
Discovered properties to her unknown;
Of A plus B, or minus, learned the use,
Known quantities, from unknown to deduce;
And made—no doubt, to that Old Dame's surprise—
The Christ-Cross-Row his Ladder to the skies.
Yet, whatsoe'er Geometrians say,
Her Lessons were his true PRINCIPIA!

CHARLES LAMB.

For The Principia.

SEWING SOCIETIES.

Associated female effort for beneficent purposes, like all other agencies employed for effecting public good, has ever its full tide of prejudice and opposition to encounter.

The Sewing Society is an institution adapted not only to promote an outward good, by applying its energies to some great cause, but it has its reflex influence, enlarging the individual heart, and uniting in a noble aim the hopes and hearts of many a social hearth.

How the little faces in our home circles glow with beautiful emotion as they are allowed to contribute their share to the treasury, by some act of self-denial, trifling in itself, but mighty in its power to elevate the soul, and give a noble impulse to

the budding future. The little ones who now love and remember the "Home for the Friendless," who care more for the slave than for a stick of candy, who choose to give their pennies to the missionary cause, such are the ones to carry forward the great moral enterprises of the age, when those now struggling have retired from the field.

The Christian mother who with some self-sacrifice, some extra labor, plans to leave, for a few hours, her own loved work hive, her heart's resting place, where so many interests and so many cares cluster, finds her "exceeding great reward" in the inward consciousness that "she has done what she could." Altho' but little, like the widow's mite, before God's altar, the offering is not despised.

But who are they who object to these labors of love, these alms deeds, these good works, and upon what grounds do they not only decline aiding, but strengthen themselves to oppose? They may be divided into two classes. The first, a very small class, are sincere good people, who seeing some abuses arising from the institution called Sewing Society; and hearing such abuses magnified, keep aloof; choosing to give their mite in a more quiet unpretending way. We hope they do give it, we know some of them do, and in Christian charity we will thus presume of the rest. But the large class of opposers are those who never give, who never work for others, who care only for themselves; poor selfish souls! They stand reprov'd, condemned by the busy fingers that with their silent needles, year after year, send forth, this way and that, hundreds of dollars worth of clothing for the poor. Perhaps the hunted toil-worn fugitive has shared their blessings, or per chance, the weary, and heavy-laden Western missionary has, by their timely aid, been enabled to hold out to the perishing, the bread of life, another year. Many orphan children, rescued from the snares of city life, have gone forth to a Christian home, in the more favorable atmosphere of rural country influences and surroundings, clad in coats and garments thus furnished.

We will not say that no evils have been found connected with the operations of the Sewing Society, but we do say, that they have been greatly magnified, and that they are not necessary evils. There is a cure for each, and that it may be applied to the great good of society in general, is our earnest conviction.

Let us notice and weigh some of the objections urged. Whatever object is proposed meets opposition from some quarter. When the "Home" is mentioned, a ready excuse comes to us in this form, "Is not the city of New-York able to take care of its own poor? Must the country support the city paupers?" Very plausible! But does it come from a sincere duty doing, duty loving heart? If the missionary cause is urged, the reply is, "Why do you not sew for the Home?" or, "Why do you neglect the poor at home to go abroad with your charities?" If you will work for our town's poor, we will perhaps give you a sixpence, or a pair of old shoes." To all such women we answer, join our Society, and you may have an opportunity to cast a vote in favor of any object you prefer. The object that best unites us, will be the one decided upon. This silences, if it does not persuade.

Another objection generally found among the interesting class of men that occupy the stores and work shops and linger about the post office, is, "We don't know about letting these women have money for their sewing societies, we think they had better be at work at home, we think the Sewing Society a mere old woman's gossiping club." This we consider is not, and need not be true, our rules require reading and profitable conversation, and forbid slander.

The most weighty abuse attaching to the Sewing Society must not be overlooked, and that is the supper table.

"Mrs. A. lives in a great house, and has help, her parlors are nice, her china and glass ware beautiful, then she has silver forks and tea napkins; we have not any of these things, we should be ashamed to have the Society see our old blue dishes, and rag carpets, and tin tea pot, and cotton table cloths; and we will not! no! the Society shall not meet here." So says Pride! And what says Extravagance?

"Mrs. B. had Society last winter, and she had five kinds of cake, three kinds of pie, honey, cheese, pickles, preserves, boiled ham—it is too much, I don't approve of Sewin' Societies, they can't get me into any."

The evils here enumerated are admitted to be real, but they are not necessary or incurable. The Christian woman should set aside, on such occasions, all those luxuries that the poorest member of the Society can not afford; she

should, from principle, make her table as plain as necessity might require of her poorer neighbor. The woman that sets the example of a plain and even homely supper table before the Sewing Society is doing a great good to the community in which she lives. She is saying practically that, "eating and drinking is not the greatest good, style of living and taste altho' pleasant and agreeable, are not the highest excellence. There is a spiritual life, craving sustenance, that acts of self-denial and benevolence alone can supply. Such practical recognitions of truth and duty would soon convince the world that Christianity is not a mere farce."

These hints have been suggested with the hope that the women of the church will reflect upon them, and that their reflections may lead both to social improvement and increased social effort. Experience in different fields has proved to the writer that the difficulties here presented are not peculiar to any locality, but are general. The effort of reforming society, or advancing benevolent enterprises, is everywhere slow, tedious, protracted, up hill work. Progress can only be attained by patient persevering, self-denying toil. There is little poetry in this, but much, very much of stern sober truth.

RED PARSONAGE.

HOW POOR YOUNG MEN MAY SUCCEED.

Young man, are you poor and without the means of *spurling* in life, as you launch upon its billows? Is your father poor and unable to give you an outfit? Be not disheartened an account of all this. Take earnest hold of life, and never regard yourself in any other light than that of being destined to a high and noble purpose. Study closely the bent of your own mind, for labor or a profession. Whatever you resolve upon, do it early; follow it steadily and untiringly; never look backward to what you have encountered, but always forward to what is within your grasp. The world owes every man a comfortable living, and a respectable position in society; means are abundant to every man's success; and men have only to adapt will and action to them.

To repine over a want of money and property to start out in the world with, and over the want of the props of influential relatives, is unmanly. Let a young man strive to create a fortune, rather than seek to inherit one. It is an ignoble spirit that leads a young man to borrow instead of bequeathing means. Go forth into the world, young man, conscious of your God within you, and his providence over you, and fight your own way to distinction, to honor and to comfort. Pity in your utmost soul the young man, who without any charge is unable to support himself, and is whining around, and begging the influence of others, to get him into employment! Feel, under all circumstances, that it is more noble, more honorable to eat the crust you have earned, than to flourish with coppers inherited. You may lift your head proudly to face and confront the noblest among us, when you are conscious of being the architect of your own fortune. Young man, are you poor? Be honest, be virtuous, be industrious; hold up your head, and say by your actions and looks, what the poet has said in words

"I scorn the man who boasts his birth,
And boasts his titles and his lands;
Who takes his name and heritage
From out a father's dying hands."

SAILOR BOY AND HIS MOTHER.

Not long ago, I heard a letter to the youth of a Sabbath School read, in which the writer told of a good boy who went to sea—perhaps he was the cabin-boy. One of the counsels which his pious mother gave him when he left home was, "Never drink a drop of rum."

The sailors used strong drink several times every day. When it stormed they thought they must use it more freely to keep from taking cold. So they offered it to the boy, for the same reason they drank it themselves; but he refused to drink. They were afraid that he would take cold and die. But he believed that he would not. Finally, one of the sailors who had never tried his hand at making the little temperance hero drink, said that he knew he could make him take a dram. So he went to the brave lad, and did his best to induce him to take a little, but he would not touch a drop. He told the old sailor of his mother's counsel—"Never drink a drop of rum"—and he quoted Scripture to show that he was doing right, for he had been a good Sabbath School scholar. The sailor never heard so much of the Bible in his life, as the little fellow poured into

his ear. All he could reply was, "Your mother never stood watch on deck." He gave it up, however, as a bad job, and went back to his post. On being asked how he succeeded, "Oh?" said he, "you can't do anything with him, for he is chuck full of the Bible!"

Spelling Schools.

We love to recall the Spelling Schools which occurred in our day, when, as a youthful and somewhat reluctant imbibor at the simple founts of elementary knowledge, we trod the well-worn path which led to the "district school." We are very proud to say our ideas received their first instructions in the target exercise in a country school-house, although an editorial rival once insinuated that we hadn't received the rudiments of a common-school education,—"a weak invention of the enemy." Well do we remember the turbulent joy which agitated the "low seats," the audible approbation of the "high seats," and the titters of the "big girls," when the master announced, condescendingly, that he would open the school-house that evening for a spelling-school. The master brings his ruler down on the desk very hard to obtain order, and then warning all the large scholars to "bring candles," the school is dismissed in an uproar of genuine gladness.

When the evening comes, the school house is brilliantly illuminated by means of the tallow candles brought from home—some of them surreptitiously—which are placed in the ends of long pine sticks prepared for the purpose. We can recall more than one occasion when those primitive candle holders formed ready weapons in the belligerent hands of scholars from two rival neighborhoods, when some local jealousy culminated into a vigorous and exciting fight.

The mode usually adopted for spelling was to "choose sides"—that is, two scholars, appointed by the master, chose alternately until the whole school was divided into two sides, when the master "put out words," first to one side, then to the other, scoring all the misses. There used to be a great deal of caucusing in the "entry" before the school commenced, between the choosers and certain susceptible youths of the school, who were anxious to be chosen next to their sweet hearts; for boys at district schools have their sweet hearts as we remember well, if that little rustic beauty does not, whose black eyes pierced our tender heart through our fustian jacket—who promised to love us for an incredible length of time, during our walks home from spelling schools, but who afterwards married a burly butcher and is now engrossed by the cares of a rapidly increasing family.

"Spelling down" usually followed the exercise of spelling in divisions, and the one who triumphed in this friendly conflict was indeed a hero. Candor compels us to add that we never got to be a hero—it was our fate to "spell down," on those easy appearing words, ingeniously contrived, we doubted not, to entrap school-boys. Our simple and confiding nature never dreamed that "i-z-z-i-c" wouldn't spell phthysic, but when our next neighbor demonstrated, satisfactorily, that it wouldn't, we yielded the floor, with great cheerfulness. Once or twice we held out to within two or three of the last, but we were invariably too much of a gentleman to remain standing all alone while all the other scholars were seated, and so, native modesty prevailing, we gracefully subsided on every occasion, leaving the field to some less fastidious rival.—*San. Reg.*

A CUTE YANKEE.—A Sheriff in Illinois who hates Yankee peddlers as he does "pizen" makes it his especial business to see that this class of itinerating merchants do not vend their wares without license. This functionary met a peddler lately whom he suspected of violating the statutes, and after pricing a number of his articles purchased a bottle of the "balm of Columbia," or as the peddler stated it, "bam o' Kulumbly, price one dollar, good for the har, and assistin' poor human natur," and in reply to the peddler's question whether he wanted anything else, said he did—he wanted to see the peddler's license, which was exhibited, and pronounced all right. Handing back the bottle to the peddler, the sheriff said, I don't know that I really want this stuff now, what will you give for it? "Wal, replied the Yankee, bein' tis yon, Sheriff, I'll give you twenty-five cents for it," and after purchasing it at that low figure, he said to the Sheriff, "have you got a peddler's license about your trowsers anywhere?" He allowed he hadn't, and had no use for the article. At the next village the Yankee complained of the Sheriff, who was fined eight dollars for vending "Bam o' Kulumbly" without a license.

OBEDIENCE TO THE MOTHER.

"Come away; come instantly, or I will call your father." I heard a mother say to her child, who was playing in the street before her window. I did not stop to learn the result, but I pitied the poor mother who had not power within herself to control her child, and who so unhesitating declared her inefficiency.

A mother should never appeal to the father's authority to strengthen her own, nor should she admit, by thought, word, or deed, that her power is inferior to his. God never made it inferior, and he requires as prompt obedience to the one as to the other. The mother who allows herself thus to appeal to another is continually weakening the authority she would exercise over the children. She is herself teaching them to disobey the commandment which inculcates obedience to parents, for what child can honor a mother too weak to govern him?

A FEARFUL RECORD.—Mr. MERRIAM publishes the following catalogue of deaths and injuries from the injudicious use of Camphene and kindred preparations for the last ten years, occurring in New York:

Year	Deaths	Injured
1850—Deaths from July 22, 2—	injured	10
" 1851 "	23	49
" 1852 "	15	31
" 1853 "	28	50
" 1854 "	55	70
" 1855 "	40	46
" 1856 "	65	93
" 1857 "	59	75
" 1858 "	53	93
" 1859 "	83	106

Whole number of deaths since July 22, 1850. 424; injured, 623.

Mr. Merriam states that the profits made by manufactures of these fluids do not equal the loss by fire resulting from their use, not to speak of the painful injuries, short of death, in addition. He thinks that this consideration ought to induce people to abstain from the use of them, or, if not, that the legislature should, by penal enactments, render the wrong doers responsible for the evil effects of their use.—*Brooklyn News.*

IMPERCEPTIBLE FORMATION OF HABITS.—Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed; no single flake that is added to the pile produces a sensible change; no single action creates however it may exhibit, a marked character; but, as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth.

A VISITOR going into a Free School in New-England during the half-yearly examination, noticed two fine looking boys, one of whom had taken the first prize, and the other the second. "Those are two fine looking fellows," he said to the teacher. "I suppose they belong to the higher class of society." "That is not the way we class our boys," said the teacher; "we follow the old maxim of 'handsome is that handsome does.'" The boy who took the first prize is the son of the man who saws my wood; the boy who took the second is the son of the Vice President of the United States.—*School Bell.*

PUBLIC CAUTION.

We caution the public to beware of a man by the name of JAMES GILES, formerly agent of the Golden Rule. We are informed both by letter and personal testimony, that this same Giles receives money for various periodicals, and institutions, for poor children in our city, and for the Five Points Mission, without making returns. He sometimes calls himself a Baptist minister, and sometimes a Methodist or Dutch Reformed, as occasion requires. These facts are well substantiated. Others of a similar character we forbear to spread before the community, hoping he may return immediately and make suitable restitution. D. F. NEWTON, Editor of the Golden Rule.

WRITINGS OF WILLIAM GOODSELL.

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